THE BENEFICIAL SUMMARY OF THE MUSLIM'S CREED

Reviewed by Shaykh

'AbdurRazzāq Al-'Abbād Al-Badr







The Beneficial Summary of the Muslim's Creed

We accept any practical feedback, which might lead to improvement of the book ; perfection is important and is solely for Allah alone.

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Translate by one translator and [two] proofreaders from our party, may Allah preserve them, grant them success and increase their perseverance.

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Contents



Introduction

All praises are due to Allāh Lord of the Worlds, and peace and blessings be upon His messenger peace be upon him and upon his family and companions, and whoever followed them sincerely until the Day of Judgment. To proceed:

This is a valuable piece of advice concerning some of the main topics on aqeedah (Islāmic creed). It has been presented in the form of questions and answers in a concise and very beneficial way, including the main fundamentals of religion. It includes the main principles of *tawheed* (Islāmic monotheism) Allāh's right upon His slaves, and is a brief explanation of the *aqeedah* (creed) of the saved party and the victorious group - the People of the Way of the Prophet and the Community of Muslims, which was followed by the four Imāms: Abū Hanīfah, Mālik, ash-Shāfi'ī and Ahmad; and other scholars of guidance who are known by Muslims of the East and West for their guidance and knowledge.

But before discussing the questions and answers, we would like to give an important preface for those wanting to know the *aqeedah* [creed] of these Imāms, which must be understood and acknowledged as it is an important principle of Islamic creed. We have made sure of the accuracy of all the sections that have been elicited via

referral to the Qur'ān, Sunnah and the books of the pious Salaf, may Allāh be pleased with them. We have also made sure that all Hadiths mentioned are authentic.

Finally, we must not forget to thank the group of religious students who have strived to compile and prepare this valuable piece of advice which is one of the blessed fruits of the booklet *Every Muslim's Creed* by Shaykh Muhammad Jameel Zaynū (may Allāh have mercy on him), may Allāh reward everyone the best reward.



Preface

The Ranks of Religion

1. **Islām:** Submission to Allāh through tawheed (Islāmic monotheism), surrendering to Allāh by obeying Him and the disownment of Shirk (polytheism) and polytheists.

There are five pillars in Islām:

1. Testifying that there is no God worthy of worship except Allāh and that Muhammad is his messenger.
2. Establishing prayer
3. Paying the zakat- obligatory charity
4. Making the Hajj- pilgrimage to Allāh's House and
5. Fasting the month of Ramadan.

2. **Īmān (faith):** Belief of the heart, utterance of the tongue and carrying out actions with the limbs. It increases by obeying the Most Merciful Allāh and decreases with sinning and disobedience.

The evidence is in Allāh's saying in the Qur'ān:

هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓاْ إِيمَـٰنًا مَّعَ إِيمَـٰنِهِمْ

"It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith." {Surat al-Fath (48): 4}.

There are six pillars of Faith:

1. Belief in Allāh
2. His angels
3. His books
4. His messengers
5. The Day of Judgment
6. Belief Qadr [the Divine Predestination], the good of it and the bad of it.

3. **Ihsān (perfection):** Ihsān has one pillar, as the Prophet *(peace be upon him)* stated: *"To worship Allāh as if you can see Him and if you cannot see Him then he sees you."* Muslim.

Tawheed - Islāmic Monotheism

Tawheed is singling out Allāh, the Mighty and Majestic, with what is rightfully His and is attributed to Him.
It has three categories:

1. *Tawheed ur-Rubūbiyyah*:
Singling out Allāh the Exalted's Actions in His Lordship such as creation, provision, dominion and planning. The disbelievers used to acknowledge this type of tawheed, and the evidence of this is in the Qur'ān:

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ

"And if you asked them, "Who created the heavens and the earth?" they would surely say, "Allāh."" {Surat az-Zumar (39): 38}.

2. *Tawheed ul-Ulūhiyyah*:
Singling out Allāh, the Glorious and Exalted, with all types of outwardly worship- such as prayer, fasting, invocation etc and hidden forms of worship, such as fear, hope and reliance..Etc by utterance and actions and the denial of worship to anyone other than Allāh whoever it may be. The evidence on this is the prophet peace be upon him saying to Mu'adh: *"...so let the first thing to which you will invite them, be the tawheed of Allāh."* Reported by al- Bukhārī.

There is also a narration by Muslim: (So let the first thing to which you will invite them, be the worship of Allāh the Mighty and Majestic).

This is the tawheed which the disbelievers denied and rejected, as Allāh said about them in the Qur'ān:

أَجَعَلَ ٱلْآلِهَةَ إِلَـٰهًا وَٰحِدًا ۖ إِنَّ هَـٰذَا لَشَىْءٌ عُجَابٌ

"Has he made the gods [only] one God? Indeed, this is a curious thing."" {Surat Sad (38): 5}.
This was the reason of their blasphemy and misguidance.

3. *Tawheed ul-Asmā wa's-Sifāt:*
Singling out Allāh, the Exalted, with His Beautiful Names and Lofty Attributes. This is achieved by confirming what Allāh has confirmed for Himself and rejecting what He has rejected from Himself in the Qur'ān and Sunnah of the Prophet *(peace be upon him)* and understanding them as they have been mentioned by acknowledging their meanings without denying them or their meanings *(ta'teel)*, without interpreting them and changing their meanings *(tahreef)*, without explaining how they are *(takyeef)* or likening Allāh's Attributes to those of the creation *(tamtheel)*. There are many verses that support this such as:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

"There is nothing like unto Him, and He is the Hearing, the Seeing." {Surat ash-Shūrā (42): 11}

There is no god worthy of worship except Allāh

The meaning of this testimony: There is no god worthy of worship but Allāh as Allāh said:

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ

"That is because Allāh is the Truth, and that which they call upon other than Him is falsehood, and because Allāh is the Most High, the Grand."
{Surat Al-Hajj (22): 62}

Therefore, we are obliged to sincerely worship Allāh in this religion and to unify Him alone with worship and to not believe there to be a partner from His creation, not a near king, nor a prophet sent by Him, nor a pious saint.

The testimony has two pillars:

1. **Negation:** No god worthy of worship, this is a general negation which makes us disown all other things worshipped other than Allāh.
2. **Affirmation:** except Allāh, this is a specific affirmation which shows that Allāh is worthy of all types of worship, outwardly or hidden. It has seven conditions, which have been summarized in these verses of poetry:

It has been restricted by seven conditions and truly cited in the texts of revelation and it will not benefit the one who says it by uttering it only if the conditions are met:
Knowledge, certainty, acceptance and compliance,- know what I say- and honesty, sincerity and love...
May Allāh help and guide you to what He likes.

The explanation of these conditions:

1. **'Ilm** - Knowledge of the meaning of both the confirmation and rejection, as opposed to ignorance.
2. **Yaqeen** - Certainty: of its contents without doubt or hesitation, as opposed to doubt and uncertainty.
3. **Qubūl** - Acceptance: of it generally and specifically, meaning, one must not deny any of its requisites or content, as opposed to rejection or refusal.
4. **Inqiyād** - Compliance to its provisions by compliance with commands, avoiding its prohibitions and submitting to it outwardly and inwardly. This is the true measurement of tawheed-monotheism, the outward appearance of belief, as opposed to disobedience.
5. **Sidq** - Truthfulness in believing from the core of the heart not just by saying it, as opposed to lying and hypocrisy.

6. **Ikhlās** - Sincerity when uttering it to Allāh alone, as opposed to showing off and reputation.
7. **Mahabbah** - Love of this sacred sentence, the believers of it and people who work by it as opposed to hate.

Shirk - Polytheism and its Types

Polytheism is the equalization of others with Allāh in what He only is worthy of. There are two types:

a. **<u>Major Shirk</u>:** is directing worship to others apart from Allāh or along with Him, regardless of the type of worship, such as invocation, slaughtering or a *nathr* [vow]. There are four types:

1. Shirk of Invocation: the evidence is what Allāh said in the Qur'ān:

وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ لَا بُرْهَـٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَـٰفِرُونَ

"And whoever invokes besides Allāh another deity for which he has no proof – then his account is only with his Lord. Indeed, the disbelievers will not succeed." {Surat al-Mu'minūn (23): 117}

2. Shirk of Intention and Will: this appears in the hypocrites as Allāh said:

وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَـٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ

"And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."" {Surat al-Baqarah (2): 14}

3. Shirk of Obedience: such as obeying scholars or rulers in what they have made haram (forbidden) of what Allāh has made halal (permitted) or making halal, what is originally haram. The evidence:

ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟ إِلَـٰهًا وَٰحِدًا ۖ لَّآ إِلَـٰهَ إِلَّا هُوَ ۚ سُبْحَـٰنَهُۥ عَمَّا يُشْرِكُونَ

"They have taken their scholars and monks as lords besides Allāh, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him." {Surat at-Tawbah (9): 31}

4. Shirk of Love: the evidence of this is:

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ

"And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh."
{Surat al-Baqarah (2): 165}

b. **<u>Minor Shirk</u>:** is every sin which has been called shirk in the Islāmic law, but has not reached the

degree/level of major shirk which expels one from the fold of Islām. However, it is very dangerous as it is a way to major shirk and leads to it. Some examples of this type include: minor showing off, swearing an oath by other than Allāh, superstition, wearing bracelets (for protection) and hanging talismans etc.

Kufr - and its Different Types

Kufr: (linguistically) means veiling and covering and from this comes the word Kafir that the Arabs used to describe farms, as they veil seeds and cover them with earth. In Islāmic law it is: anything that opposes faith. Therefore, anyone who goes against Iman – faith, is called a kafir as it veils the truth, covers and denies it.

There are two types:

a. **<u>Major Kufr</u>:** Any sin that goes against Īmān- faith completely, and expels one from the fold of Islām and enters hell eternally.

There are two types:

1. Kufr of Creed/belief [Kufr I'tiqādī]: such as not believing in Allāh or His messengers or denial of the Qur'ān or resurrection after death etc.

2. Kufr of Action [Kufr 'Amalī]: such as blaspheme of the Lord Almighty, mockery of His messenger peace be upon him, degrading the Qur'ān or slandering anything in Islāmic Law, ridiculing a fixed Sunnah of the prophet peace be upon him, rejecting things which are known in the shareeah (Islāmic law) - such as *Qisās* (death penalty for murderers), rejecting that alcohol, adultery and usury are all forbidden etc.

b. **Minor Kufr:** is any sin which has been mentioned in the Qur'ān and Sunnah as kufr, but has not reached the degree of major kufr. It has been named kufr because the wrongdoer has denied Allāh's blessings and grace towards him. There are many examples, such as:

- Slandering lineages and wailing upon the dead, as the Prophet *(peace be upon him)* said: *"Two [matters] are to remain amongst the people and they shall contain kufr. Slandering of lineages and wailing over the dead."*
  Saheeh Muslim.

- Also killing a Muslim is kufr, as the prophet peace be upon him said: *"Abusing a Muslim is Fusuq (i.e., an evil-doing), and killing him is Kufr (disbelief)."*
  Reported in Bukhārī and Muslim.

- Also ruling with a law other than what Allāh has revealed, due to following desire or doubts without believing that this law is halal (permissible) and without disregarding Allāh's rules and law, without contempt of His law, or believing that other laws are superior, and if this is the case then it is considered minor kufr not major kufr.

As Ibn ’Abbās *(may Allāh be pleased with him)* said about this verse from the Qur’ān:

وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ

“And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers.” {Surat al-Mai’dah (5): 44}: “It is kufr less than kufr.”



Questions & Answers



Q1: Why did Allāh, the Mighty and Majestic, Create us?

A: He Created us to worship Him alone and to not associate any partners with Him and to disbelieve whoever is worshipped other than Him.

Evidence from the Qur'ān:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the jinn and mankind except to worship Me." {Surat adh-Dhāriyāt (51): 56}

Meaning: to serve Him alone without any partners.

From the Sunnah: *"Allāh's right over His servants is that they worship Him without associating any partner with Him."* Reported by Bukhārī and Muslim.

Q2: What is worship ['Ibādah] and what are the conditions of acceptance of worship?

A: Worship ['Ibādah] is a comprehensive word for everything that Allāh Loves and is Pleased with; of words and actions, outward and hidden, with complete love and humbleness to Allāh Lord of the worlds out of fear and longing.

The conditions of acceptance are:

1. Sincere devotion to Allāh
2. Following the way of the Prophet *(peace be upon him)*.

Evidence from the Qur'ān:

وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ

"And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth..." {Surat al-Bayyinah (98): 5}

From the Sunnah: *"Whoever does an act that is not in accordance with this matter of ours will have it rejected."* Reported in Saheeh Muslim.

Meaning: his act is rejected and refused.

Q3: Why did Allāh send His Messengers?

A: To call people to *tawheed* (Islamic monotheism) and to worship Allāh, the Mighty and Majestic, and to avoid *shirk* (polytheism) and everything worshipped other than Allāh with their satisfaction.

Evidence from the Qur'ān:

وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَ

"And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid Tāghūt."" {Surat an-Nahl (16): 36}

From the Sunnah: *"The Prophets are brothers with the same fathers but different mothers and one religion."* Bukhārī.

Meaning: all the Prophets are brothers in religion, they all agree in calling to tawheed (monotheism).

Q4: What are the benefits of tawheed (monotheism) to a Muslim?

A: Guidance and security in this life and safety from Allāh's punishment in the afterlife.

Evidence from the Qur'ān:

ٱلَّذِينَ ءَامَنُواْ وَلَمۡ يَلۡبِسُوٓاْ إِيمَٰنَهُم بِظُلۡمٍ أُوْلَٰٓئِكَ لَهُمُ ٱلۡأَمۡنُ وَهُم مُّهۡتَدُونَ

"They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided." {Surat al-An'ām (6): 82}

The word "injustice" refers to *shirk* (ascribing partners to Allāh).

From the Sunnah: *"...and their right over Him is that He does not punish anyone who worships Him without associating any partner with Him in worship."*
Bukhārī and Muslim.

Q5: Where is Allāh, the Mighty and Majestic?

A: Allāh, the Mighty and Majestic, is in the heavens firmly established above His throne, not attached to His creation and He the Exalted, is not in need of the throne and what is below it.

Evidence from the Qur'ān:

ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ

"The Most Merciful [who is] above the Throne established." {Surat Taha (20): 5}

Meaning: He is High Above, as Imām al-Bukhārī reported.

From the Sunnah: the saying of the slave-girl when the Prophet asked her: *"Where is Allāh?" (ayn Allāh)* She replied: "In [i.e. above] the heaven." The Prophet (peace be upon him) then said: *"Grant her freedom, for she is a believing woman."* Muslim.

Q6: What is the meaning of "Allāh is with us"?

A: This means that Allāh is with us generally and specifically but not with us Himself. He is with us generally meaning: with His knowledge, hearing, seeing, nearness. On the other hand, specifically refers to: His victory, support and help. This is only for His Prophets and pious people.

Evidence from the Qur'ān:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"...and He is with you wherever you are. And Allāh, of what you do, is Seeing." {Surat al-Hadid (57): 4}

Allāh said to Mūsā and Hārūn:

لَا تَخَافَآ ۖ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ

"""Fear not. Indeed, I am with you both; I hear and I see.""" {Surat Taha (20): 46}

From the Sunnah: *"You invoke the All-Hearing, who is near to you and He is with you."* Bukhārī and Muslim.

Meaning: Allāh is near to you generally and specifically.

Q7: When do the believers see their Lord the Most High?

A: The believers see their Lord during the events of the Day of Judgment and in Paradise and this is the greatest reward in paradise.

Evidence from the Qur'ān:

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ

"Some faces, that Day, will be radiant, looking at their Lord." {Surat al-Qiyamah (75): 22-23}

Meaning: that they will be looking at their Lord's generous face.

From the Sunnah: *"...you will see your Lord as you see this moon. You will not be harmed by seeing Him."* Reported in Saheeh al-Bukhārī and Saheeh Muslim.

Meaning: you will see Him without a barrier.

Q8: What is the Muslims belief concerning the Qur'ān?

A: The Qur'ān is Allāh's words which He truly spoke revealed by Him and not created. It came from Him and to Him it shall return.

Evidence from the Qur'ān:

وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَـٰمَ ٱللَّهِ
ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ

"And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh. Then deliver him to his place of safety. That is because they are a people who do not know." {Surat at-Tawbah (9): 6}

From the Sunnah: *"Is there any man who takes me to his people? The Quraysh have prevented me from preaching the word of my Lord."* Sunan of Abū Dawud.

Q9: Why did Allāh reveal the Qur'ān?

A: Allāh revealed it to guide people, as a cure and mercy, to ponder on its verses and to follow it in practice.

Evidence from the Qur'ān:

قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ

"Say: "it is, for those who believe, a guidance and cure"." {Surat Fussilat (41): 44}

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ

"Do they not reflect upon the Qur'ān?"
{Surat an-Nisa (4): 82}

From the Sunnah: *"Read the Qur'ān, put it into practice, do not abandon it, do not put grudges (upon others) through it, and do not eat and gain wealth through it."* Musnad Imām Ahmad.

Q10: What is the status of the Prophet's Sunnah in regards to the Qur'ān?

A: The Sunnah interprets the Qur'ān and explains it, specifies generalizations in the Qur'ān, restricts unrestricted points. It contains additional rules not mentioned in the Qur'ān. Evidence from the Qur'ān:

وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَـٰتِ ٱللَّهِ وَٱلْحِكْمَةِ

إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا

"And remember what is recited in your houses of the verses of Allāh and wisdom. Indeed, Allāh is ever Subtle and Acquainted [with all things]."
{Surat al-Ahzab (33): 34}

"Wisdom", is the Sunnah.

From the Sunnah: *"Behold! Indeed, I have been given the Qur'ān and its like."* Reported in the Musnad of Imām Ahmad.

Meaning: the Sunnah is like the Qur'ān, in practising its rules and by using it as evidence like the Qur'ān.

Q11: What is the worst sin in the sight of Allāh the Exalted?

A: The worst sin in the sight of Allāh is *shirk* (associating others with Allāh in worship).

Evidence from the Qur'ān:

وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ

إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And [mention, O Muhammad], when Luqmān said to his son while he was instructing him, "O my son, do not associate [anything] with Allāh. Indeed, association [with him] is great injustice.""
{Surat Luqman (31): 13}

This is because the *Mushrik* (polytheist) has wronged himself by leading himself to hellfire.

From the Sunnah: The Prophet *(peace be upon)* was asked: "What is the worst sin?" He replied: *"That you set up a rival unto Allāh, even though He Alone created you."* Bukhārī and Muslim.

Q12: What are the harms of major shirk?

A: Major shirk deprives one of entering paradise and causes one to enter hellfire eternally.

Evidence from the Qur'ān:

إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ

"Indeed, he who associates others with Allāh – Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers." {Surat al-Mai'dah (5): 72}

From the Sunnah: *"Whoever dies while committing shirk with Allāh will enter hellfire."* Bukhārī and Muslim.

Q13: On the Day of Judgment, do acts of goodness benefit people who have committed shirk with Allāh?

A: No, these acts will not benefit a person that has committed shirk, as shirk nullifies all good deeds.

Evidence from the Qur'ān:

وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ

"But if they had associated others with Allāh, then worthless for them would be whatever they were doing." {Surat al-An'ām (6): 88}

From the Sunnah: The Prophet (peace be upon him) said: *"Allāh the Exalted said: "Whoever does an action associating partners with Me, I leave aside him and his shirk"."* Qudsi Hadith, Muslim.

Q14: Can a Muslim fall into committing shirk with Allāh?

A: Yes, a Muslim may fall into committing shirk without knowing, especially minor shirk due to his ignorance on tawheed (monotheism) and matters that invalidate tawheed.

Evidence from the Qur'ān:

وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ

"And most of them believe not in Allāh except while they associate others with Him."
{Surat Yusuf (12): 106}

From the Sunnah: *"O Allāh, I take refuge in You lest I should commit shirk with you knowingly and I seek Your forgiveness for what I do unknowingly."* Bukhārī.

Q15: What is Riyā' (showing off/hypocrisy) and its ruling?

A: The answer: It is showing off with acts of worship to gain people's praising of them. Its ruling: It is forbidden as it is considered minor shirk.

Evidence from the Qur'ān:

فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ

"So worship Allāh, [being] sincere to Him in religion." {Surat az-Zumar (39): 2}

From the Sunnah: *"Of the things which I fear for my Ummah, the thing which I fear most is minor Shirk. Then he was asked about minor Shirk, and he said: "It is ar-riyā.""*

Musnad Ahmad.

Q16: What is the ruling concerning swearing an oath by other than Allāh?

A: It is forbidden to swear an oath by other than Allāh. Such as swearing an oath by a prophet, pious saint or a trust etc, because it is considered minor shirk.

Evidence from the Qur'ān:

قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ

“Say, “Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allāh, is easy.””
{Surat at-Taghabun (64): 7}

From the Sunnah: *“Whoever swears by other than Allāh has committed an act of idolatry.”* Reported by at-Tirmidhi.

Q17: What is the ruling on saying “Whatever Allāh wills and you will” or “Whatever Allāh wills and so-and-so wills”?

A: It is not permitted; as it is minor shirk, because it is saying that Allāh is equal to a part of His creation.

Evidence from the Qur’ān:

فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ

“So do not attribute to Allāh equals while you know [that there is nothing similar to Him].”
{Surat al-Baqarah (2): 22}

From the Sunnah: A man said to the prophet peace be upon him: “Whatever Allāh wills and you will!” The Prophet (peace be upon him) said:

“Have you made me an equal with Allāh? Rather say: “Whatever Allāh Alone wills.”” Ahmad. There is a narration reported by Abu Dawud in his Sunan with the

wording: *"Do not say "whatever Allāh wills and so-and-so wills", but rather say: "whatever Allāh wills and then what so-and-so wills"."*

Q18: What is a tamima (talisman/amulet)? What is the ruling on hanging one? What is the ruling on wearing bracelets or strings similar to a tamima?

A: A tamima is any necklace, papers etc, which are hung to get rid of the evil eye or to protect one from it. It is called a tamima as the people in the pre-Islāmic era claimed that the harm of the evil eye cannot be removed without a tamima. The ruling on hanging one: it is not permitted as it is considered minor shirk and the same applies for wearing bracelets/necklaces or strings on your wrist or neck, hanging salt and pepper, hamsa hands and blue evil eye jewelry on doors or anywhere etc.

Evidence from the Qur'ān:

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ

"And if Allāh should touch you with adversity, there is no remover of it except Him."
{Surat al-An'ām (6): 17}

From the Sunnah: *"Whoever hangs up a Tamima (amulet) is guilty of shirk".* Ahmad. Another narration: *"Whoever wears an amulet, may Allāh not fulfill his need."*

Q19: What is superstition or bad omens? What is the ruling on saying "khair ya tayr" (good oh bird) when hearing a crow caw and similar sayings?

A: Superstition or bad omens refer to being pessimistic when seeing or hearing a certain thing. It is something that has been inherited from the Pre-Islamic era. For example, seeing certain things or hearing sounds like the cawing of crows etc. This includes the saying *"khair ya tayr"*, as a crow does not have any control on good or evil, and the giver of good and giver of evil is Allāh. It is forbidden and is considered minor shirk.

Evidence from the Qur'ān:

وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَـٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

"And if a bad [condition] struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Allāh, but most of them do not know." {Surat al-A'rāf (7): 131}

From the Sunnah: *"There is no 'adwa (transmission of infectious disease without the permission of Allāh) and no tiyarah (superstitious belief in bird omens), but I like optimism."* They said, "What is optimism?" He said: *"A good word."*"

Bukhārī and Muslim.

Q20: What is the ruling on believing that stars and planets are the cause of rain?

A: It is not permitted as it is minor shirk, even though some people believe that the one who created rain is Allāh and the stars/planets have an effect and cause on rain. This belief is wrong because them saying that a certain star or planet is the cause of rain means that they believe something unrelated to the *Qadr* (divine predestination) is the cause of rain. However, by saying "it has rained in the winter at the time of the appearance of a certain star/planet" then this is acceptable, as Allāh has made the rain fall at known times which correspond with the appearance of certain stars/planets.

Evidence from the Qur'ān:

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ

"And make [the thanks for] your provision that you deny [the Provider]?" {Surat al-Waqi'ah (56): 82}

From the Sunnah: The Prophet (peace be upon him) said: Allāh said: *"Whoever says: "we have been given rain due to the rising of such-and-such star", has disbelieved in Me and has put his faith in the stars."* Qudsi Hadith, Bukhārī and Muslim.

Q21: What is the ruling on seeking help from other than Allāh in matters which only Allāh can do? Such as provision, healing etc.?

A: It is forbidden, because it is major shirk.

Evidence from the Qur'ān:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

"It is You we worship and You we ask for help." {Surat al-Fatihah (1): 5}

From the Sunnah: *"If you ask, then ask Allāh; and if you seek help, then seek the help of Allāh."* Reported by at-Tirmidhi.

Q22: What is the ruling on *nathr* (vowing to do something) to other than Allāh?

A: It is forbidden to vow to other than Allāh as it is a form of worship and directing it to other than Allāh is major shirk.

Evidence from the Qur'ān:

إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

"[Mention, O Muhammad], when the wife of 'Imrān said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."" {Surat Āl 'Imran (3): 35}

From the Sunnah: *"Whoever vows to obey Allāh, let him obey Him. Whoever vows to disobey Allāh, let him not disobey Him."* Bukhārī.

Q23: What is the ruling on making a sacrifice (slaughter) to other than Allāh?

A: It is forbidden to sacrifice for other than Allāh as it is major shirk.

Evidence from the Qur'ān:

فَصَلِّ لِرَبِّكَ وَٱنْحَرْ

"So pray to your Lord and sacrifice [to Him alone]." {Surat al-Kawthar (108): 2}

From the Sunnah: *"Whoever slaughters a sacrifice for the sake of any other than Allāh is cursed."* Saheeh Muslim.

Q24: What is the ruling on tawaf (circumambulating the Ka'bah) around things other than the Ka'bah? Such as graves, rocks or trees etc?

A: It is not permitted, as *tawāf* [circumambulation] is an act of worship, and is not allowed to be done around places other than the Ka'bah. Scholars have unanimously agreed that it is forbidden. If a person intends to do *tawāf* around a grave to worship the person in the grave then this is major shirk. However, if they intend to worship Allāh through this act then it is a bid'ah (innovation), and a means to shirk.

Evidence from the Qur'ān:

وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ

"...Then let them end their untidiness and fulfill their vows and perform Tawāf around the ancient House."" {Surat al-Hajj (22): 29}

From the Sunnah: *"Whoever circumambulates the House (Ka'bah) seven times and offers two Rakats Prayer, it is (the reward) like freeing of a slave."* Sunan of Ibn Majah.

Q25: What is the ruling on praying in front of a dead person's grave?

A: It is not permitted to pray to graves as it leads to major shirk and is a means to it.

Evidence from the Qur'ān:

فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ

"So turn your face toward al-Masjid al-Harām." {Surat al-Baqarah (2): 144}

From the Sunnah: *"Do not sit on the graves and do not pray facing towards them."* Muslim.

Meaning: do not make them a *qiblah* you pray towards.

Q26: What is the ruling concerning burying someone in a mosque or building a mosque on a pious person's grave for people to visit?

A: This is not permitted as it is a means to major shirk. Mosques are not built for burying the dead; they are built for establishing prayer and supplication. So it is compulsory upon rulers and people in charge to get rid of all manifestations of shirk from mosques, by taking down mosques that have been built upon graves, as prayer is not permitted in these mosques.

However, if a person is buried inside the mosque, prayer is permitted if the grave is not directed towards the *Qiblah* (direction of prayer). However, the people that are responsible must dig up the grave and transfer it to the Muslim graveyard.

Evidence from the Qur'ān:

وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَـٰسِقُونَ ‎

"And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient." {Surat al-Hadid (57): 16}

From the Sunnah: *"Allāh cursed the Yahūd and Nasarā, for they took the graves of their Prophets as Masājid."* Bukhārī and Muslim.

Q27: What is magic and witchcraft? What is the ruling concerning practicing it?

A: Magic and witchcraft is the blowing on knots and amulets which affects hearts and bodies and can cause illnesses, death or the separation of people. However, it cannot harm anyone, only by Allāh's permission. The ruling on practicing magic and witchcraft is that it is considered major kufr (disbelief) and the person who practices it is a kafir (non-believer).

Evidence from the Qur'ān:

وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ
وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ

"It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt." {Surat al-Baqarah (2): 102}

From the Sunnah: The Prophet *(peace be upon him)* said: *"Avoid seven destructive sins."* The Companions asked: O Messenger of Allāh, what are they? He said: *"shirk, magic..."* Bukhārī and Muslim.

Q28: What is the difference between the Kāhin (fortune-teller) and arraf (soothsayer)? And what is the ruling on going to them?

A: The Kāhin (fortune-teller) informs of what will happen in the future, for example foreseeing a disaster

that is going to happen, or foretelling the death of a person. The 'Ārrāf [soothsayer] is someone who claims to know things that have happened in the past. For instance, telling the place of stolen or lost objects. Some say that they are both the same thing. The same goes for magicians/sorcerers, horoscopes, and people who claim to use sand for knowing the unseen.

Also people who read hand palms or teacups to try to know the unseen, all these claim knowledge of the unseen by seeking help from Jinns and by worshipping them. As for the ruling on going to them, if a person intends to go for fun or out of curiosity without actually believing what they are told, it is forbidden and is considered minor shirk. Also, their prayers are not accepted for forty days. However, if they believe in what they claim of knowledge of the unseen, then this is major shirk.

Evidence from the Qur'ān:

قُل لَّا يَعۡلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ

"Say, "None in the heavens and earth knows the unseen except Allāh, and they do not perceive when they will be resurrected."" {Surat An-Naml (27): 65}

From the Sunnah: The Prophet *(peace be upon him)* said: *"Whoever goes to a fortune-teller and asks him about something, will not have his prayer accepted for forty days."* Muslim. *"Whoever goes to a fortuneteller or a*

soothsayer and believes in what he says, has surely disbelieved what has been revealed to Muhammad." Musnad Ahmad.

Q29: Is Duā' (supplication) a form of worship?

A: Yes it is. In fact is it is real worship in all its meanings and aspects. It is Allāh's right alone upon us sincerely.

Evidence from the Qur'ān:

وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

"And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible."
{Surat Ghafir (40): 60}

Prayer/supplication is mentioned as serving Him or worshipping Him.

From the Sunnah: *"Duā' is worship."* Reported by at-Tirmidhi.

Q30: Do dead people answer the duā of living people?

A: The dead do not answer prayers or supplications of the living; in fact they are in need of the living's prayer for them as their deeds/acts have stopped.

Evidence from the Qur'ān:

إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ

"If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you." {Surat Fātir (35): 14}

From the Sunnah: The Prophet *(peace be upon him)* said: *"Allāh has angels, who travel around the earth. They convey to me the peace greetings (salām) from my Ummah."* Sunan of an-Nasā'ī. So if the Prophet *(peace be upon him)* cannot hear his Ummah's peace greetings only through the angels, and this is specifically for the Prophet only, then how about others below him.

Q31: What is the ruling on invoking other than Allāh, such as the dead, when in need or at times of calamity, by saying for example: "Support/help me O messenger of Allāh", or "O Husayn help me", etc? By calling upon people who are close to Allāh?

A: Invoking others than Allāh whoever they may be, prophets or saints, is major shirk and the person will enter hellfire eternally. Evidence from the Qur'ān:

وَأَنَّ ٱلْمَسَـٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا

"And [He revealed] that the masjids are for Allāh, so do not invoke with Allāh anyone."
{Surat al-Jinn (72): 18}

From the Sunnah: The Prophet *(peace be upon him)* said: *"Whoever dies while calling upon other than Allāh as a partner will enter Hellfire."* Bukhārī.

Q32: What is the meaning of Shafa'ah (intercession)? And how do you gain the Prophet's peace be upon him intercession on the Day of Judgment?

A: Shafa'ah is the mediation or intercession of someone to gain good or to eliminate evil. We gain the Prophet's mediation by invoking Allāh alone who owns the Shafa'ah and gives permission to the prophet peace be upon him to mediate for us on the Day of Judgment.

Evidence from the Qur'ān:

وَكَم مِّن مَّلَكٍ فِي ٱلسَّمَٰوَٰتِ لَا تُغۡنِي شَفَٰعَتُهُمۡ شَيۡـًٔا إِلَّا مِنۢ بَعۡدِ أَن يَأۡذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرۡضَىٰٓ

"And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allāh has permitted [it] to whom He wills and approves." {Surat an-Najm (53): 26}

From the Sunnah: *"O Allāh grant me his intercession."* Ahmad.

Meaning: I ask you my Lord the intercession of the Prophet *(peace be upon him)* for me on the Day of Judgment.

Q33: What is the ruling on exaggeration in praising the Prophet (peace be upon him) to the point that it is looked down upon?

A: This is not permitted and is looked down upon as it is a means to falling in the sin of major shirk.

Evidence from the Qur'ān:

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا

"Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone."" {Surat al-Kahf (18): 110}

From the Sunnah: *"Do not over praise me as the Christians have over praised Jesus, the son of Mary. I am only a man. Therefore say: "The servant and Messenger of Allāh"."* Bukhārī.

Q34: What is tawassul? What are its different types?

A: Tawassul is seeking a means of nearness to Allāh by acts or deeds that please Him, Glory unto Him.

There are two types:

a. Permissible and sought-after type. This is of three types:

1. Seeking nearness to Allāh by His Names, Attributes and Actions.
2. Seeking nearness to Allāh through good deeds.
3. Seeking nearness to Allāh by asking living righteous people (not dead) to invoke Allāh for you.

b. Forbidden Tawassul: Seeking nearness to Allāh by ways not mentioned in the Qur'ān and Sunnah as ways of tawassul. For example, making something from Allāh's creation a mediator in supplication between you and Allāh by saying for example: I ask You through Your Prophet (meaning through Your love for him) or through Your Prophet's rank. This is all forbidden which is why, 'Umar *(may Allāh be pleased with him)* in his supplication, made tawassul by 'Abbās while 'Abbās was alive and not via Allāh's Messenger *(peace be upon him)* after the Messenger*'s* death. So, the companions did not visit their Prophet's grave to implore Allāh through him or his rank, but they implored Allāh alone and He relieved them.

Q35: Who is a wali (close ally of Allāh/saint)?

A: They are pious believers who lived by following the Prophet's way and did not violate the Sharee'ah (Islāmic Law).

Evidence from the Qur'ān:

أَلَآ إِنَّ أَوۡلِيَآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ

"Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve – Those who believed and were fearing Allāh."
{Surat Yunus (10): 62-63}

From the Sunnah: *"Verily my friends are the pious of you."* Reported in the Musannaf of Ibn Abī Shaybah.

Q36: What is our duty towards the companions of the Prophet (peace be upon him)?

A: Loving them, by saying "May Allāh be pleased with them" after mentioning them and avoiding talking about the differences that happened between them.

Evidence from the Qur'ān:

وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحۡسَٰنٖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُ وَأَعَدَّ لَهُمۡ جَنَّٰتٖ تَجۡرِى تَحۡتَهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ

"And the first forerunners [in the faith] among the Muhājireen and the Ansār and those who followed them with good conduct – Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow,

wherein they will abide forever. That is the great attainment." {Surat at-Taubah (9): 100}

From the Sunnah: *"Do not abuse my companions, for if any of you were to spend gold equal to Uhud in charity, it would not equal a handful of one of them or even half of that."* Bukhārī and Muslim.

Q37: Who should Muslims love and assist?

A: A believer should love Allāh, His messenger, the Muslim rulers, the scholars and the Muslim people.

Evidence from the Qur'ān:

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ

"Your ally is none but Allāh and [therefore] His Messenger and those who have believed – those who establish prayer and give zakāh, and they bow [in worship]." {Surat al-Mai'dah (5): 55}

From the Sunnah: *"Allāh and the pious believers are my only allies."* Bukhārī and Muslim.

Q38: What should Muslims rule with?

A: They should rule and judge with the Qur'ān and the Sunnah by the understanding of the pious Salaf (companions and whoever followed them sincerely).

Evidence from the Qur'ān:

وَأَنِ ٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُ

"And judge, [O Muhammad], between them by what Allāh has revealed..." {Surat al-Mai'dah (5): 49}

From the Sunnah: *"I have left amongst you two things which, if you hold fast to them, you will never stray: the Book of Allāh, and my Sunnah."* Muwatta' of Imām Mālik.

Q39: What is the ruling on disobeying the ruler of the Muslims through revolutions and the like due to their oppression?

A: It is neither permitted by any means (whether demonstrations or strikes etc) nor by speech or force. It is compulsory to obey them even when it is disliked but not to obey them in disobeying Allāh. It is also compulsory to advise them and counsel them.

Evidence from the Qur'ān:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلۡأَمۡرِ مِنكُمۡ

"O you who have believed, obey Allāh and obey the Messenger and those in authority among you."
{Surat an-Nisa' (4): 59}

From the Sunnah: *"Listen and obey the ruler even if he flogs your backs and takes your wealth, then still listen and obey."* Saheeh Muslim.

Q40: What is Bida'ah (innovation) in religion?
A: Innovating, or inventing, something in the religion which did not exist before, with the intention of worshipping Allāh.

Evidence from the Qur'ān:

أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ مَا لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُۚ

"Or have they other deities who have ordained for them a religion to which Allāh has not consented?" {Surat ash-Shūrā (42): 21}

From the Sunnah: *"He whoever innovates something in our practices that is not of it will have it rejected."* Bukhārī and Muslim.

Meaning: rejected and not accepted.

Q41: Is there "a good innovation" in the religion?
A: There is no good innovation in the religion. There is "Sunnah Hasanah" [habitual practice sanctioned by the tradition].

Evidence from the Qur'ān:

ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion." {Surat al-Mai'dah (5): 3}

From the Sunnah: *"Every innovation is misguidance and every misguidance is in Hell-fire."* Abu Dawud. This includes all innovations.

Q42: What is the kabirah (major sin)? And what is the ruling concerning someone who commits a kabirah?

A: It is any sin which results in a punishment in this life or severe punishment, curse, anger of Allāh in the hereafter or rejection of faith. A person who commits a major sin is of low faith and is degraded by this sin and is from the people of disobedience. In the Hereafter they shall be under Allāh's will. If He wills to forgive them with His mercy and grace he may, or He may punish them with His justice.

Evidence from the Qur'ān:

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا

"Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin."
{Surat an-Nisā' (4): 48}

From the Sunnah: *"Whoever says, "La ilaha illa Allāh" and has an atom's weight of goodness in his heart will be brought out of the Fire."* Bukhārī.

Q43: Is there a Prophet after Muhammad (peace be upon him)?

A: No, because he told us that he is the last of the Prophets.

Evidence from the Qur'ān:

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا

"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allāh and last of the prophets. And ever is Allāh, of all things, Knowing." {Surat al-Ahzab (33): 40}

From the Sunnah: *"There will be thirty liars among my Ummah. Each one will claim that he is a prophet; but I am the last of the prophets (Seal of the prophets) and there will be no prophet after me."* Musnad Imām Ahmad.

Q44: How do we gain Allāh's Love and Pleasure?

A: We will only gain His pleasure by obeying Him, following His Prophet's Sunnah *(peace be upon him)* and by choosing it over our desires and everything we cherish.

Evidence from the Qur'ān:

قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ

"Say, [O Muhammad], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful.""
{Surat Al-Imran (3): 31}

From the Sunnah: *"None of you truly believes until he loves me more than he loves his children, his parents and all people."* Bukhārī and Muslim.

Q45: When will Muslims be victorious?
A: When they hold onto their religion in speech and action, as it is what protects them from misguidance.

Evidence from the Qur'ān:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ وَيُثَبِّتۡ أَقۡدَامَكُمۡ

"O you who have believed, if you support Allāh, He will support you and plant firmly your feet."
{Surat Muhammad (47): 7}

From the Sunnah: *"A group of my Ummah shall remain steadfast, on the truth, victorious, unharmed by those who oppose them and do not support them, until death or until the Day of Resurrection."* Sunan Ibn Mājah.

May Allāh's peace and blessings be upon our Prophet Muhammad (peace be upon him), his family and all his companions.







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